

The Athenian Mercury:

Saturday, April 7. 1694.

Quest. 1. **W**Hether it be not reasonable, seeing Wars and Troubles so often arise in Kingdoms by reason of the Clergy's differences, that they shou'd be at the Charge to fight out the Quarrel, seeing the very Tenths of their Revenues in this Kingdom wou'd maintain forty thousand Men?

Ans. A home stroke — and doubtless the Querist may find a great many pious Gentlemen that wou'd cry well mov'd at so hopeful a Project. Tho' it's pity he stopp where he did, since it might have bin still carry'd a little farther, as high as Lucretius's, *Tantum Religio, &c.* Religion it self shou'd be blam'd, as some have done it, for all that War and Bloodshed occasion'd by men of no more Religion than he that puts the Question. As for the present war, we must confess we thought 't had bin for Liberty as well as Religion — The Laity as well as the Clergy, and that some of the Gentlemen of the Laity apprehended the loss of their Religion too as well as the Clergy, and that there's no way to secure either of those valuable Enjoyments (without a Miracle,) besides continuing the War with all the Vigor possible. For his fine Invention about the Tenths — 'tis pity but he shou'd go and propose it among the other Ways and Means for raising money without burthening the Subject. Only there is a small rub or two that 'twou'd do well first to get out of the way. First, That the King has already, besides the First-fruits, the Tenths of the Clergies Income yearly paid him; both in Peace and War — And if 'tis urg'd these are not the full Value; they now however pay a Double-Tenth, (and that seldom reckon'd too favourably) and so do all the Estates in England, and yet all know, who can but read an Act of Parliament that, this raises scarce half the Sum which is this year well spent on the War.

Quest. 2. Why are the Clergy generally so addicted to Covetousness, and yet preach so much against it?

Ans. Another of the same — For their Preaching against Covetousness, there's but too much need on't, to keep their people from cheating 'em, if they cou'd do any good upon 'em — And how much they are themselves addicted to Covetousness, may be made very plain by the good Condition in which they generally leave their Wives and Children when they have the good Luck to dy before 'em.

Quest. 3. I'm inform'd that an Acquaintance of mine accidentally kill'd a man in the street: None of the Friends of the deceased Party know who was the Author of his Death: I desire you'd resolve me whether I'm bound to detect him?

Ans. If it were only an unhappy Accident, without malice, and design, and in prosecution of no unlawful action, the Law you know accounts it not Murder: Nor therefore (we think) will the Guilt of the dead party's Blood lie upon you, tho' you shou'd not discover what you have heard of the occasion of his Death.

Quest. 4. Whether he that by Solicitation and Misrepresentation of Fact, not being of Kin, obtains a Pardon for a Murderer convict, be not, by such Solicitation, in the sight of God, guilty of the Blood of the party murder'd?

Ans. Blood is of so deep a stain, that God himself tells us it defiles the Land wherein 'tis shed, if not expiated by the Blood of him who wilfully shed it. For which reason we shou'd be very unwilling to intercede for any, tho' never so near a Kin, who had bin guilty of it, the Fact being still the Same, and the thing is still fouler if such a Pardon is attempted by any Misrepresentation of the matter, the Guilt of the Blood being thereby undoubtedly shar'd with him that shed it.

Quest. 5. Whether in case the said Murderer commit a further Murder, or other Crime against the Government after such pardon obtain'd, the Intercessor or Procurer of the Pardon be not also guilty of that Crime before God?

Ans. Yes undoubtedly, this being as clear as the former, because if he had not bin pardon'd he had not bin again guilty.

Quest. 6. There's a certain Justice of Peace in the County of — who commonly reads a News-Letter in the Church during the time of singing Psalms. Query, whether he do's not deserve to be depriv'd of his Commission for this Contempt of divine service, and acting so contrary to their Majesties design'd Reformation?

Ans. If 'twere only his Contempt of the Place, much more the Time too, set apart for Gods Service, he were very faulty, and gives an Example very unbecoming his Character, much more when in so high and noble a part of religious Worship. As for his Deprivation, there are better Judges of it than either we or the Querist. However we desire one of these Mercuries may be sent him, since the next Question very much concerns him, and if he still continues in so unbecom a Practice, we wish we may know his Name, that he may be better known to some who may perhaps further concern themselves about him.

Quest. 7. Whether it is not a very improper, if not absurd method of applying our selves to God, by singing when the matter of our Song is Confession of Sin, Deprecation of Evil, or Petitions for our selves and others, since 'tis contrary to our Reason and the very nature of those Exercises; for if I sing my Confession, I am sure it will naturally indispose me for that Shame and Contrition which ought to accompany the mentioning to God how often I have broken his Laws, and will only seem in the Ears of a reasonable being, as tho' I glory'd in my Wickedness — which is the reason I cannot joyn with a Congregation in singing any Psalms but those of Praise, till you remove my Scruple by your advice — which wou'd oblige, &c.

Ans. One wou'd almost think the Author of this Query were the Same mention'd in the last, it comes so pat to the purpose, and contains in't, to say Truth, more Sense than ever we saw before urg'd on that Subject, tho' all the objections may, we doubt not, be clearly answer'd, which we'll propose as fairly as possible may be. As to the objection, that Praise is the only proper Subject of Psalms, and that 'tis absurd to confess Sins, or deprecate Evils, or ask blessings in Singing. We must first warn him to have a care of Blasphemy, and that he do's not charge God foolishly, whose Spirit indited the Psalms and Hymns in Scripture, many of which are Petitions, Confessions, Deprecations, &c; and very few without some Petitions thro' the whole Book of Psalms. To instance in a few, what think he of all the 7 Penitential Psalms, and those on Jonath Elim Rechokim, The Dumb Dove in silent Places The 6th Psalm is all Confession, Lamentation, and Deprecation, except one verse, and part of another. The 51st is all Confession, Imprecation, and Deprecation, and so of the rest. But were these Sung? Yes, and to Instrument too. See the Title to the 6th. To the chief Musitian upon Shemith, a sort of stringed Instrument like a Harp, as the learned conjecture. And most of the other six are inscrib'd to the same Musitian. And it's notorious that the Collection of these Psalms, most of 'em Davids, was the stated Liturgy of the Jewish Church. But are they fit for Christians? So it seems our Saviour himself thought, who sung the Paschal Hymn with his disciples, which was according to the opinion of Paulus Fagius and other learned men, their Hal-

let,

let, as the Jews call it, consisting of the 113, 14, 15, 16, 17, and 118 Psalms, which tho' it must acknowledge that the greater part of 'em consist of Praises, do also contain Prophecies, Complaints, Supplications, and Exhortations. The Question still is, whether these were continu'd in the christian Churches, tho' indeed 'tis hardly any Question to any who has but look'd into the New Testament of Ecclesiastical Histories. The Apostles sung in prison, 16 Acts 25. And Singing was thought so necessary in the Christian Churches that 'twas one of the miraculous Gifts bestow'd by the holy Ghost in the first ages, as is plain from 1 Cor. 14. and 5 Eph. 5. The several kinds are mention'd, Speaking to your selves (but it shou'd be among your selves, or to one another, as Grotius interprets it, and is plain from the same Word in Chap. 4. 32.) in Psalms and Hymns, and Spiritual Songs. Psalms, as learned men observe on the place, are Holy Songs in general, as the Psalms of David, Hymns indeed are restrain'd to the Praises of God, Spiritual Songs, or Odes (the word here us'd) seems more large than either of the other, containing as Zanchus thinks, not only Lauds, but Exhortations, Doctrines, and Prophecies. And this Sense is yet plainer from 3 Col. 3. 16. Teaching and admonishing one another in Psalms and Hymns and Spiritual Songs, singing to the Lord with Grace in your heart. Which is either an Explanation, or Amplification of what went before, Let the word of God dwell richly in you. And so Tertullian tells us the Christians did in his Time. *Ut Quisquis de Scripturis sanctis, &c. Potest provocare in medium Deo canere.* They were called out into the midst to sing unto God, as they cou'd, out of the Holy Scriptures, or otherwise. And that this was their Custom afterward in their Antiluca Hymns, we learn from Pliny, and Church History mention Orthodox and Arian Psalms, one against t'other. And in the life of Julian, we read of a courageous old matron, who is condemn'd for making her Virgins sing the Imprecatory, and Deprecatory Psalms every morning as the Apostle was passing by. And our own Church uses all the Psalms in her Devotions, and in Cathedrals, the Confession and all the rest every one knows, are Sung, and why not in Prose, as well as verse, since Metre is not essential to Poetry, and those who use this reverently, find it a great help to their Devotion.

Which brings the practice down from Authority to Experience and Reason: If he sings his Confession, the Querist objects 'twill naturally indispose him for that Shame and Contrition which shou'd accompany it: We can't tell of what Nature he is, nor how to help the Indisposition of it, but this we are sure, that the Nature of Mankind in general is extremely mov'd with Sound, and when the Tone and Musick suited to the Subject, may have almost any passion rais'd in it. What more composes the mind than proper Musick? nay the very Devil is charm'd with it (as in Saul) and either lay still, or ran away. And some, nay many, are melancholy, at least thoughtful, with all Musick. And he that feels not himself touch'd with the slow and grave musical repetition of the Lord have mercy upon us, between the Commandments; or the "We beseech thee" to hear us, in the Litany, we can only say his Soul and ours are no kin to one another. We therefore can attribute an aversion to all singing in general, to nothing but a blackness and sourness of Temper, perhaps a Fault in the Blood, which might be cur'd by proper medical remedies; or to an ungrounded aversion and prejudice, owing to Education, or mistaken principles, the latter of which will also reach the present case, to which we hope we have now given Satisfaction.

Advertisements.

The Ladies Dictionary, The Design of this Work is Universal, and concerns no less than the whole Sex of Men in some regard, but of Women so perfectly and nearly that 'twill be serviceable to

them, in all their Concerns of Business, Life, Houses and Conversation. It contains also a general History of Women, intermixt with much excellent Learning upon that Subject, unknown not only to Women but to the greater part of Men. But for Women, tis a Secret Oracle to consult upon all the Incidents of affairs even from Childhood to Old Age, for here is not only an Explication of the endless Jargon of Names, whether French, Arabick, or Heathen, that compose that learned System of the Attire and Dressing-Box; but it contains also many extraordinary Secrets communicated to the Author from private Hands. The Arguments pro and con in all the Disputes concerning the Sex are truly stated, and abundance of Cases clearly and fully solved, that have hitherto tormented the Ladies. Here is also to be found the true Interpretations of Womens Names, with so plain a derivation of each name, that every ordinary Capacity may understand them. As for the Author of this Elaborate Work, he seems to be cut out on purpose for such a Business, for one may find him quite through the Look to be a Man of great Experience in Female Affairs, and very well versed in the Mysteries of Love Intreagues, Amours, and he hath done it with so much Wit, with so smart and feeling an Air, whether he commends the Sex, tells a Story, or reproves a Vice, as shews him to have Commanded Mr. of Arts that way: so that for a taste I refer the Reader to P. 314. where you have an Essay (by way of Paradox) to renew the first Fashion of going Naked to P. Where you have the Authors own Sentiments concerning Women, to P. where you have the new Project to provide Maids with Husbands, to P. where you have the Six Nights Rumble for the detection of Night-Walkers, to P. where you have an ingenious Discourse upon Artificial Beauty, to P. where you have the Ladies Dressing-Room described, to P. where you have the Confessions of several Ladies, to P. where Topknots, Naked Breasts, Love-Sports, Fainting and Periwigs, are largely treated on, to P. where you have a Copy of the Jews Bill of Divorcement, to P. where the Drummow Custom is related, to P. Where Nuptial Ceremonies, Dowries, Presents and Ornaments are handled, to P. Where you have the Authors Thoughts upon Chastity, Flatonick-Love, Jealousy, Unequal Matches, a Single Life, Singing, Dancing, to P. Where you have the Character of a Perfect Beauty: these are some but few of those many thousand entertaining Subjects, this Dictionary contains. Throughout the whole Work the Author tells you abundance of pretty Histories, and other remarkable Occurrences; and you may find here all the Humours of the Town at the bare expence of Reading, the Author has spent a whole twelve-Month upon this Enterprise, notwithstanding the Helps he hath had from others, which are also very Considerable. Printed for John Dunton at the Raven in the Poultry, 1694.

A New and Useful Engine, being lately invented for Writing two, three, four or five Copies of the same Paper at once, such as have occasion for them and desire to speak with the Maker, may call at the Hand and Pen near the Kings Bagnio in Long-Acre.

WHereas Mr. Beaufre Watch-Maker in Kings-street in Soho, the Back-side of my Lord of Manchester's-House, gave Advertisement for the drawing his Sale of Watches, Clocks, and Plate, the twelfth of this instant April, this is therefore to satisfy the importunity of some concerned, that the Sale is to be deferred no longer than the twenty sixth of this instant April, tho' the Tickets be not all given out, yet then shall the Lots Be drawn at Mr. Kenhamers Dancing-School at the two Golden-Balls in Covent-garden at Bow-street End. In the mean time the Prizes may be seen, and Tickets may be had at the said Mr. Beaufre's House, before the Lots are filled up.

WHereas Margaret Cooper in her Sale of East India goods, Proposed the giving out of 14000 Tickets at 10 s. per Ticket, to be divided into 400 profitable Tickets, (as by the said Proposals doth more fully appear) a considerable Summ whereof is already paid in: Now to answer all Aspersions of the Goods being too high valud, it is further Propos'd, that whoever shall draw a profitable Ticket which he dislikes, shall receive ready Money for the Same, abating 20 l. per Cent. No Tickets are to be given out after the first of May, which shall be drawn as is usual, the 400 Benefited Tickets to be made up with Blanks 14000, and drawn against 14000 Numbred Tickets, according to New Proposals, which are deliver'd at Mr. Thomas Williams in Lombard-street, Mr. Joseph Fells near the New Exchange, and at the West-end of Exeter-Exchange, above Stairs, where the Goods are to be seen from Nine to Twelve, and Two to Five.

L O N D O N, Printed for John Dunton at the Raven in the Poultry. 1694.